

This refers to the result of a karma being experienced in the same life in which the karma was accumulated. It is also a very strong (positive or negative) karma, for the stronger a karma is the earlier it ripens. However, this does not mean that one does not experience the result of that karma in a later life – it rather means that the karma is so powerful that one *starts* to experience its result in this lifetime. In the case of a heavy negative karma, such as the karma of killing one's parents, it may ripen in this lifetime in the form of various illnesses, mental problems and other difficulties.

In the case of a strong positive karma it may ripen in this lifetime in the form of great mental and physical well-being.

2. Karma that is experienced after taking rebirth

Tibetan: སྐྱེས་ནས་སྤྱིང་འགྱུར་གྱི་ལས། - *Kye nae nyong gyur gyi lae* (*kye nae* = having been [re]born)

In this case the karma will be experienced in the next life, i.e. the karmic result ripens in the life that immediately follows the life during which the karma was accumulated. This karma is not as strong as the *karma that is experienced in the current life*.

3. Karma that is experienced in subsequent existences

Tibetan: ལམ་གྲངས་གཞན་ལ་སྤྱིང་འགྱུར་གྱི་ལས། - *Lae-drang zhaen la nyong gyur gyi lae* (*laen-drang* = number of times, *zhaen* = other)

This karma refers to karma that will be experienced not in the next life but in any of the subsequent lives after the next life. It is weaker than the other two types of karma, because in general, the weaker a karma is the later it ripens.

The way in which the numerous virtuous and non-virtuous karmic imprints that exist in our mental continuum ripen is as follows:

- a) Whichever karma is weightiest will ripen first
- b) If the weights are equal, whatever karma is manifest at the time of death will ripen first
- c) If this is also the same, whatever karma one has predominantly become habituated to will ripen first.
- d) If this is also the same, whatever karma one has accumulated first will ripen earliest.

Vasubhandu says in his ***Self-Commentary on the Abhidharmakosha (Treasure of Knowledge)***:

*As to the actions that give rise to cyclic existence,
There are those that are weighty, those that are near,
Those to which one is habituated, and those one did earliest.
Among these, the former will ripen first.*

This completes a brief presentation of karma based on Lama Tsongkhapa's ***Lam Rim Chenmo (Great Treatise on the Stages of the Path to Enlightenment)*** during the exposition on the attitude of a person of smaller capacity.

The following presentation of karma is based on Lama Tsongkhapa's ***Lam Rim Chenmo (Great Treatise on the Stages of the Path to Enlightenment)*** during the exposition on the attitude of a person of medium capacity:

There is another way of categorizing karma:

1. Karma that is intention
2. Karma that is intended

1. Karma that is intention

Tibetan: སེམས་པའི་ལས། - *Sem pa'i lae* (*Sem pa* = intention)

Karma that is intention refers to the mental intention that motivates any volitional physical or verbal actions. Volitional physical or verbal actions are always preceded by a virtuous, non-virtuous, or neutral intention that motivates or initiates the action. Intention is one of the five mental factors that accompany every main mind. The other four mental factors are: feeling, discrimination, contact, and attention. The mental factor of intention, i.e. the karma of intention, directs and propels the mind to become involved in the object. It moves the mind toward engaging with beneficial, harmful and neutral objects.

Asanga says in his ***Abhidharma-samuccaya (Compendium of Knowledge)***:

What is intention? It is the mental karma that involves the mind; it acts to engage the mind in virtuous, non-virtuous, and neutral actions.

2. Intended Karma

Tibetan: བསམས་པའི་ལས། - *Sam pa'i lae* (*Sam-pa* = intended)

There are two systems of thought regarding the meaning of intended karma. According to the lower Abhidharma system which was asserted by the Vaibashika tenet and is explained in Vasubhandu's ***Abhidharmakosha (Treasury of Knowledge)***, intended karma refers to *any physical or verbal action* that is motivated by the preceding karma of intention.

Vasubhandu says in his ***Abhidharmakosha (Treasury of Knowledge)***:

Karma is both intention and what intention produces.

Intention is mental karma;

What it produces are physical and verbal karma.

However, according to the higher Abhidharma system which is elaborated in Asanga's ***Abhidharma-samuccaya (Compendium of Knowledge)***, intended karma does not refer to the intended physical or verbal actions but to the mental actions that *accompany* the intended physical or verbal actions.

Taking the example of killing, the intention to kill induces a second intention that moves the body *during* the act of killing. That intention which is present at the time of the physical action constitutes the intended karma.

In the same way, a volitional verbal action is preceded by the intention (the karma of intention) to say something. The karma of intention then induces the intended karma which is the intention that is present at the time of the verbal action and that moves the voice.

A further classification of karma is the threefold division of *projecting karma*:

- 1) Meritorious karma
- 2) Non-meritorious karma
- 3) Immovable karma

1) Meritorious karma

Tibetan: བསོད་ནམས་ཀྱི་ལས། - *Sonam kyi lae* (*Sonam* = merit)

Meritorious karma refers to virtuous projecting karma of the desire realm. It constitutes the actions of body, speech, and mind that determine whether one is reborn as a human being or a celestial being of the desire realm.

2) Non-meritorious karma

Tibetan: བསོད་ནམས་མ་ཡིན་པའི་ལས། - *So-nam ma yin-pa'i lae* (*ma yin-pa* = not being)

Non-meritorious karma refers to non-virtuous projecting karma, i.e. to the type of actions that propel us in one of the three lower realms.

